14: Tamai--97 J-2 (1896) 1896 Formosan Aborigines
116, 757, 761 Chin-hoan

The Tschinwans have neither doctors nor any knowledge of medicine. If they are ill, they look death calmly in the face.

21: Asai--4 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 721, 761, 775, 778

"The cult of headhunting was very general in Formosa, but at present it is engaged in very rarely. They believe in two kinds of death, natural and accidental. In natural death, the soul goes to the land of death where it lives peacefully. In the case of accidental death, the soul does not go to the land of death but must wander around the spot where the person was killed. If the heads of the enemy are taken and brought back to the house, then the soul of the person killed will stay in that place peacefully. Such heads have mana and aid in growth of crops. Therefore, it is good to have as many heads as possible. They are offered food and wine on various occasions."

39: Wiedfeldt--14-15 F-3 (1913) 1917 Formosan Aborigines
116, 555, 761, 775 Atayal

According to their ideas, worthy [15] people live on after death. Such persons would include successful skull-hunters and women skilled at weaving. Hence, worth does not include merely the manly virtues... The dead cross the sea to the "great land" by way of the rainbow, and in the process, the unworthy, that is, those who are not tattooed, fall into the sea, or are cast down among the Taroku by the ancestors. The others continue to live together with their ancestors, just as they had lived before, and with the tools and weapons that were buried in the grave with them. This whole story is possibly an attempt to explain the incomprehensible manner in which a person is living and then is dead. In any event, the idea of reward or punishment after death for their actions during life is foreign to them, although their expression, "the wrath of the ancestors", which is applied to infractions of the law, seems to indicate the existence of such a concept.